

838
[171] woman who dressed as a man and used to hunt successfully, though she was married. Such practices are said to have been not uncommon among the Haida. The women were considered bold and independent, but the Bella Coola of today know little about them, and are not even certain that *Sguntis* is responsible for a female assuming the actions of a male. It will be readily understood that he is not regarded with much awe, nor does he influence their daily lives.

* 776 Another supernatural being, uninfluential though resident upon earth, is Echo, *Setsalänt*, "The Voice Repeater." The [822] Bella Coola regard him as a male being, in human form, and recognize his presence whenever sounds reverberate. He figures in mythology, occasionally appears as a masked figure at [575] *kusiut* or *susaok* dances, but has neither helped nor harmed human beings for so many generations that he is accordingly neglected.

* 776 A supernatural being from whom many Bella Coola have had unpleasant visitations is *Shumsila*, the cause of nightmares. He is a man-like creature with black face and an enormous head which he constantly scratches. His home is in *Nusmät-a*, but he frequently descends to this world and frightens sleepers. If a person scratches his head while asleep it is because he has just seen *Shumsila* doing so, and if he walks in his sleep it is to escape this supernatural visitor. A sleep-walker is usually aroused by having a bucket of water thrown over him. A [751] person frequently troubled by *Shumsila* can avoid him by painting a black circle around each eye before going to sleep.

* 776 With the exception of *Alquntäm*, the supernatural beings thus far described play little part in the lives of the Bella Coola. They believe in their existence, but do not expect to meet them, and do not believe that they exercise much influence on the course of their daily life. Supernatural beings of this ineffective type are exceptional. A man goes into remote parts of the mountains, or even into little frequented areas around his [781] village, with mingled fear lest he encounter an actively malicious * 776 being, and hope that he may meet a benevolent one. More-

*192 610

THE BELLA COOLA INDIANS

- sa-gwa-t*: String figure.
- [227] *Saskwanuts*: Harbour on east side of King Island.
- [227] *sdjidji-i*: Movable box-like container which can be raised at a salmon-weir.
- [227] *Sekakmān-a*: 1—Supernatural herring woman, or perhaps herring head.
2—Carrier murderer living in the last century.
- [823] *sehilax*: Rock crystal used in *kusiut* initiation rites.
- [822] *sehima sielamkek*: River net for salmon.
- [822] *Setsalant*: Echo.
- Saxsexpālaix*: Supernatural being who advises the supreme god.
- Saxsexpālaix*: "The Strengthener of the Breathing": One of *Titcapitān-a*'s names, and hence a designation given to shamans.
- [805] *Sialxela*: Ancestral name created on earth by a *Sompo-t* man.
- [825] *Sialam*: "When Herrings Spawn": Third moon after the winter solstice.
- [805] *Sialax*: One of the river sculpins, the so-called cat-fish.
- [805] *Sidakaos di An'likwolsaix*: "The Coming of *An'likwolsaix*": Fourth moon after the summer solstice.
- sielala*: Servants; the term is used to describe the relationship of the supernatural beings to the supreme god.
- [805] *Si'isilut*: "The Time for Eating Dog Salmon": Second moon after the summer solstice.
- [805] *Si'iswai-sil*: "The Time for Eating Cohoe Salmon": Third moon after the summer solstice.
- [584] *si'lliliuk*: Presents, given unostentatiously, at the time when a proposal of marriage is broached.
- [431] *si'ipikim*: "The Ability to Walk": Strength or stability as obtained for children by the repurchase of their mother from their father.
- [583] *Sinut*: "Sits Down": Moon of the winter solstice.
- [805] *Sinut*: "Time for Eating Spring Salmon": Moon of the summer solstice.
- [805] *Sikakamtak*: "Time When Sockeye Salmon Ascend the Rivers": First moon after the summer solstice.
- [104] *siki*: "One who Cures": Functionary who protects novices at *kusiut* and *susok* rites.
- Sikilikim*: Evil supernatural being who acts as executioner for his fellows in the land above.
- [805] *Sikuly*: "Time for Making Salmon-Weirs": Fourth moon after the winter solstice.
- Sikwalxuleh*: *Kusiut* name of a Bella Coola man.
- Sikwildjut*: Ancestral name of a *Stux* man.
- Sikxum*: Chief of mythical house in the sky.
- Silius*: Celebrated composer.
- [226] *siltmaq*: Salmon-weir.
- sinagme'ax*: *Susok* head-dress.
- [827] *sininits*: Breath, or power of being alive, an element in the human body.
- [761] *si-nipodjouxstamx*: Hide-and-seek as played by two boys.
- Simpicus*: Man led astray by a supernatural being in the beginning of time.
- [805] *Sinomwuk*: "Time for the Use of Olachen Hand-Nets": Fifth moon after the winter solstice.
- [726] *Sinutkemist*: "Where It Spoke": Outpost near mouth of the Kwatin River, occupied to give warning in times of danger.
- Sinunukalāim*: Benign supernatural being who causes Cannibals to return from the land above.

*192

[821]

siye: Supernatural good luck.

[825]

sihneet: Fog.

[828]

sih: Pack-rat.*sih*: Mind or mentality.*sihlan*: Place of lucky finds, such as a point where whales drift ashore.*sihlooladras*: Cannibal recently returned from the land above.*Sihlan-i*: One of the first women to settle at *Salia* in the beginning of time.

[825]

siid: Mountain.*siidk* or *siidkai*: Salmon, generic form.*siidkmiidkai*: (Probably) viscera of an animal, *archaic*.*Siidkaiadras*: One of the first women to settle at Green Bay in the beginning of time.

[173]

siisima: Story, i.e., a legend which, lacking sociological significance, can be related by anyone.*Siisus*: Woman mentioned in an ancient story.

[822]

Siik'usum: Bella Coola chief.

[828]

Siik'minit: Darkness, anthropomorphized.*siikwi*: Anger.*siikw*: Sun.*Siikshila*: 1—One of the first men to settle at Green Bay in the beginning of time.2—Name received by one of the first settlers at *Algalal* in the beginning of time.*Siikshilola*: 1—"The Light Maker": Name of the supreme god with reference to his control of the sun.

2—Ancestral name of a Bella Coola man.

3—*A'ak* name of a Kimsquit man.4—*Susak* name of a Kimsquit man.*Siikwan-a*: 1—Daughter of the supreme god.

2—Bella Coola woman.

[827]

siikwi: Mucus.*Siikw*, "Sunny": Village in the lower Bella Coola valley.*siikwaisk*: Game played with miniature spears.

[575]

siisak: 1—Society intimately connected with chiefs.

2—Member of the society.

siisak: Supernatural creature somewhat resembling a double-headed salmon.*Siisakshila*: Shaman's name of a *Siisak* woman.*siisak'*: Present, invisible to all but the owner, given by *Tiisapilana* to the one favoured.

[601]

siisakam: Father's sister or mother's sister (in either direct or indirect address).

[583]

siisamda: The ceremonial strength acquired by a child through the repurchase of its mother.

[431]

siisap-i: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.

[585]

siisap': Western dock (plant).

[824]

siisap'malup: Snowberry.*siisap'milina*: Distribution of carpentry tasks prior to a potlatch.

[825]

siisap'mista, "Food Supply": Synonym for *siisakam*, ancestral hunting-ground.

[824]

siisak': Porcupine.*siisak'*: Black huckleberry.

[821]

siisak'silak: Eye-lashes of the supreme god, i.e., sunbeams.

go with the mother and part with the father. The decision is left to the parents and children.

When a person has died the corpse is washed, the face painted red, the legs are doubled up, and the arms folded over the breast. The nose-ornament of the deceased is put into his nose; his shirt is put on, the back part covering the breast and the front part turned backward. The body is placed in a box and the latter is either fastened on the lower branches of a tree or placed in a little house, which is set on posts, above the level of the ground. The face of the deceased is turned eastward. Part of his property and gifts from his friends are deposited near the grave. The masks of the deceased are burnt. His crest is carved on a memorial column, which also shows how many canoes, coppers, head-dresses, and slaves he had given away at potlatches. These objects are painted or carved on the columns. Formerly slaves were killed at the burial of chiefs. The number of slaves killed was also indicated by so many human figures on the memorial column. After burial food for the use of the deceased is thrown into the fire. This is repeated frequently during a prolonged period after the death has occurred. Whenever the friends of the deceased partake of a meal a little food is thrown down at a place between the fire and the door, where the entrance to the lower world, the home of the dead, is believed to be.

The bed of a mourner must be protected against the ghost of the deceased. His male relatives stick a thorn-bush into the ground at each corner of their beds. After four days these are thrown into the water. Mourners must rise early and go into the woods, where they stick four thorn-bushes into the ground, at the corners of a square, in which they cleanse themselves by rubbing their bodies with cedar-branches. They also swim in ponds. After swimming they cleave four small trees and creep through the clefts, following the course of the sun. This they do on four subsequent mornings, cleaving new trees every day. Mourners cut their hair short. The hair that has been cut off is burnt. If they should not observe these regulations it is believed that they would dream of the deceased. Women when mourning scratch their cheeks with shells or stones.

The mourning regulations for a widower or a widow are especially strict. For four days he (or she) must fast, and must not speak a word, else the dead wife or husband would lay a hand on the mouth of the offender, who would then die. They must not go near water, and are forbidden to catch or eat salmon for a whole year. For the same length of time they must not eat fresh herring or olachen. Widow and widower cleanse themselves in the same way as other mourners. Their shadows are considered unlucky, and must not fall on any person.

Some time after the death of a rich or influential person his nearest relative invites the whole tribe to a potlatch. On this occasion he sings a mourning song for the deceased and gives away presents to his guests. It was explained to me that this ended the mourning, and that it was the same as giving away the bones of the deceased.

RELIGION AND SHAMANISM.

The mythology of the Bilqua differs greatly from the mythologies of the other tribes of the North Pacific coast. It is impossible to say to